MONTHLY

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Tahrik-i-jadid

Rabwah

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ANNUAL NUMBER

Fath 1359 December 1980

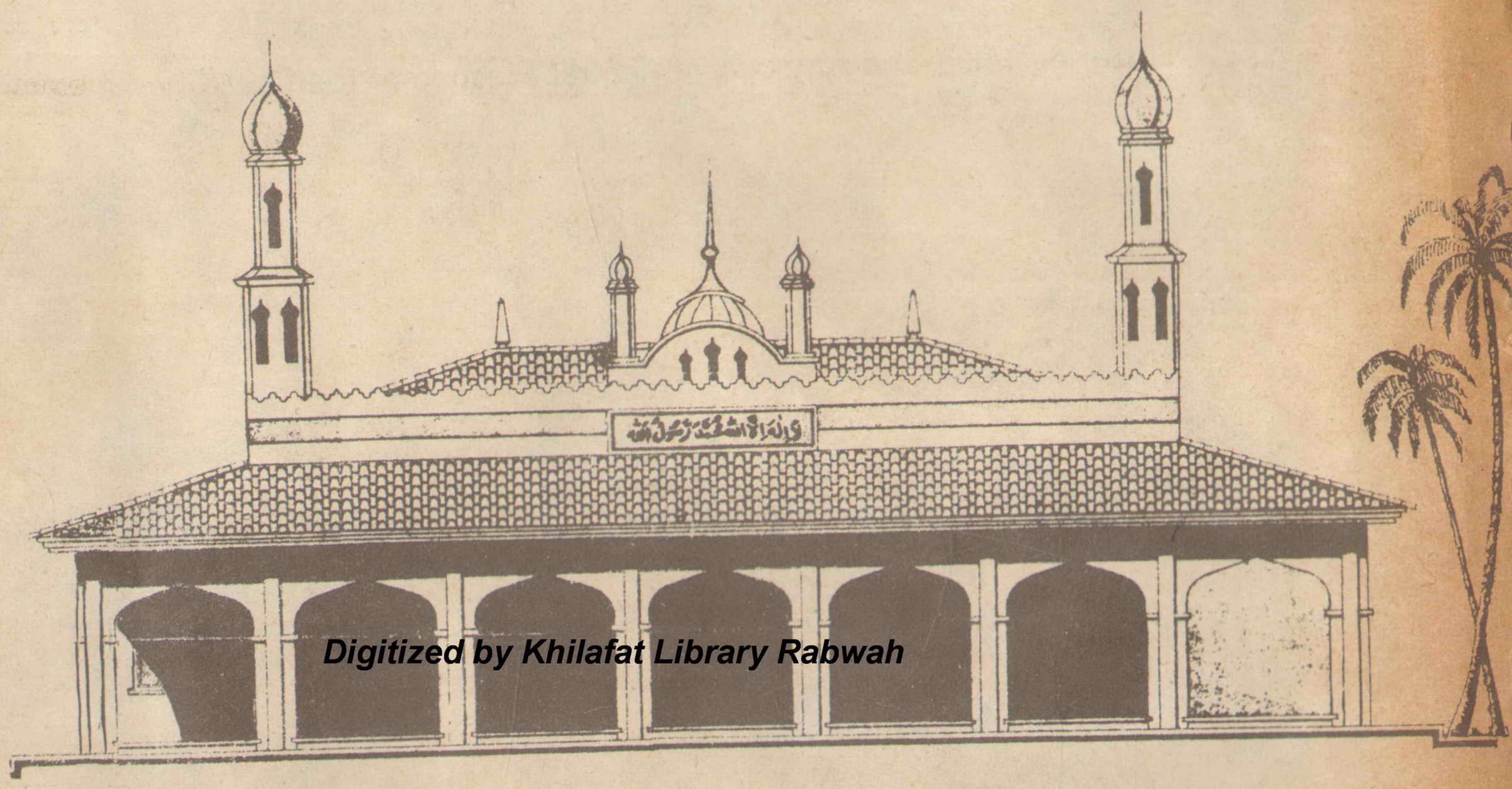
Huzur declaring the Ahmadiyya Central Mosque at Ibadan (Nigeria) open.

ابادان (نائیجیریا) میں جامع مسجد احمدیہ کا افتتاح

Editor, Naseem Saifi

Mosque in Spain

This is how the Mosque will look. The Foundation stone was laid by Hazrat Khalifatul Masih III on the 9th of October 1980.



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سپین میں احمدیہ مسجد کا سکیچ

حضرت خلیفۃ المسیح الثالث ایدہ اللہ تعالیٰ نے ۹ اکتوبر کو اس مسجد کا سنگ بنیاد رکھا

بسم الله الرحمن الرحيم

Monthly

Tahrik-i-Jadid

Rabwah

Vol. XVI—No. 12

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Editor

NASEEM SAIFI

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MALFOOZAT

The Meaning of Baiat

THE WORD BAIAT has a very extensive meaning. It is a stage of the close relationship—so close that there can be no other such relationship.

There are some people who are not in the glitter of our full light. Unless a man can undergo trials and show steadfastness in all the circumstances, he cannot be said to be under the pledge of Baiat. Those who are at a stage of extreme sincerity and truthfulness are granted distinction by God. Those who get themselves initiated in the time of bubonic plague are in a very precarious position, for, it is only the fear of bubonic plague that has brought them to the fold of the Jamaat. When this fear vanishes, they will turn to their previous states of mind. What, then, is the meaning of their Baiat in these circumstances ?

(Malfoozat Vol. VII, p. 4)

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KHUTBA

Strengthen your relation with God and Holy Prophet

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Use all your talents to obey them

This is the key to success

In his Friday Sermon delivered on the 21st of March, 1980 at the Masjid Aqsa, Rabwah, Hazrat Imam Jamaat Ahmadiyya drew the attention of the Jamaat to the fact that God had fixed a specific path to tread on for the achievement of success in the affairs of this world as well as the affairs of the next world.

He stressed the point that no success could be achieved without following the path chalked out by God.

He also told the Jamaat that in order to attain to the love of God, it was vitally important that one obeyed the Holy Prophet, sallallaho alaihi wa sallam, completely.

These things in view he exhorted the members of the Jamaat that they should have a very strong relation with God and the Holy Prophet.

He told the Jamaat that the love and the enmity for various people and various things can never be ruled out

of life Wherever there is life, these two things are bound to exist there but this also cannot be denied that some kinds of love and some kinds of enmity are permitted while the other kinds are not. The decision as to what kind of love or enmity is permitted and what kind of it is not permitted has to be given by God Himself and He has done so through His Last Word of Law (Shariat).

God says in the Holy Quran :

ان كنتم تحبون الله فاتبعونى يحببكم الله

This verse of the Holy Quran lays down the basis of rightful love and rightful enmity. In addition to this, the verse also draws our attention to the fact that there always is a path chalked out by God for the achievement of success in every phase of life What we are very explicitly told here is that all those who wish to love Allah should obey the Holy Prophet, sallallaho alaihi wa sallam.

At the same time the Holy Prophet was made to lay claim to the fact that he himself was following only that which was revealed to him. That means that since he was doing what God was telling him, whoso would obey him and follow in his footsteps would also be obeying God. And who can doubt the fact that real and true success lies in following the commands of God. That is the right and straight path.

Also that is the reason why God has said in the Holy Quran that

فى رسول الله اسوة حسنة

i.e. the Holy Prophet is the exemplar.

This also should be remembered, he said, that everybody has to follow the Holy Prophet sallallaho alaihi wa sallam in accordance with the talents granted to him by God.

Huzur further said that he who refuses to do what God tells him to do attracts the wrath of God; that is what none should be able to afford.

He advised the whole Jamaat to tread the path of obedience to the Holy Prophet and do so with great affection and love. That is, he said, what will make them achieve the objective of their life and that is what will bring them success in the affairs of this world as well as the affairs of the next world.

Simultaneous translation

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Since all the speeches at the Annual Jalsa are made in Urdu language and the delegates who attend the Jalsa from English speaking countries (or other languages) could not hear aword of them the need was greatly felt that there must be some arrangement for the simultaneous interpretation of the speeches, especially that of Hazrat Imam Jamaat.

An experiment has now been made on the occasion of the Annual Ijtima of Majlis Ansarulla, and it has been very successful The apparatus has been devised by the Ahmadi Engineers—Mr. Munir Farrukh, Malik Lal Khan and Captain Ayyub Ahmad Zaheer; Mr. Abdul Karim Lodhi also joined them for needed help in the Wireless system:

The speeches were mostly interpreted by Mr. Mujibur Rahman, Advocate ahd the writer of these lines (Naseem Saifi)

It is hoped that the delegates from abroad will be able to have benefit of this system on the auspicious occasion of the Annual Gathering (Jalsa Salana).

Hazrat Imam Jamaat Ahmadiyya visits twelve countries in three continents

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Hazrat Imam Jamaat Ahmadiyya left Rabwah on Thursday the 26th of June 1980 on an extensive tour of twelve countries in Europe, Africa and America. He was seen off at the premises of the office of the Private Secretary to Huzur. Having led the congregation in silent supplication, he waved to all and his motorcade began to move. Having a brief stop over at Lahore, Huzur, flew to Karachi and arrived there at the Air Port at 1 O'clock.

On the 28th Huzur addressed the Jamaat and said : (gist) Our Jamaat is an international Community and therefore all the matters concerned with it should be looked at from the international point of view. One such matter is that of marriage of the girls who join the Communiy. It is quite evident that their parents would not like them to marry the Ahmadi young men while they themselves would not choose anyone outside the fold. In such cases the problem of the wali of the bride comes to he front. It should be remembered that Islamically speaking in all such cases the Imam Jamaat Ahmadiyya (or whomsoever he appoints) is the Wali. I should therefore like to announce that in all such cases the representative appointed by me i.e the Amir should act as the Wali of the bride; of course the Amir is also empowered to appoint someone else if he deems it necessary.

Huzur also talked about his educational scheme and told the Jamaat that it was all in pursuance of the scheme that everybody should be able to read and understand the Holy Quran. In other words the worldly education that he had asked them to acquire was just a sort of preparation for the acquisition of religious knowledge. He remarked that nobody could doubt that the more a man (or a woman) was educated the more he (or she) was in a position to understand the significance of the commands of God and the dictates of the Holy Prophet Mohammad, sallallaho alaihi wasallam.

Huzur expressed his gratefulness to God for His grace in granting the Jamaat very intelligent children and advised the students to be using Lecithin which he said was a great help for the improvement of retentive memory.

He also made mention of his promise to the students of the Jamaat to the effect that he would answer their letters persoally on receiving from them the information about their final examinations. The results have to be conveyed to him by all the Ahmadi students from Kindergarten to Ph.D level—he reminded them that the results to be conveyed to him were not only of those who were declared successful ; whatever the result it must be conveyed.

Talking about the aims and objects of his travel, he said that the grace and bounty of God had opened new avenues for the onward march of the Jamaat and it had become necessary that he should visit those places and make further plans to avail of the opportunities

by God in the present circumstances.

Huzur said: When I visited Spain in 1970 I tried to secure a dilapidated mosque for the use of Jamaat and although the Government was prepared to hand it over to us, the Church opposed it vehemently and therefore the mosque could not be obtained. But with the grace of God, within ten years there has been such a marvellous mental revolution there that we have been able to secure a piece of land near Cordova and the Government has granted the permission to build a mosque there. The piece of land that we have got there is big enough to add six flats to the building of the mosque and these flats will help the people to keep the mosque open and prayers being offered at their appointed time.

Moreover Huzur said we have been able to secure a huge building in Oslo which we intend to convert into a mosque and a Mission house with some annexies.

Talking about West Africa, Huzur remarked that God had enabled the Jamaat to open hospitals and run schools and the people as well as Governments there are asking us to expand this programme for which they are prepared to grant us all the needed facilities.

Huzur left Karachi for Frankfurt (West Germany) at 2.15 a.m. on the 29th of June and reached his destination at 9.45 a.m. (Pakistan time); it was 6.45 a.m. W. Germany time.

On the 1st of July Huzur inspected the Library of the Ahmadiyya Mission, did some work in the office and while talking about the German translation of the Holy Quran which has been recently published by the Mission in West Germany remarked that the real Quran is the Arabic Text and therefore it must always precede the translation. In other words it means that it must start from the right hand and go to the left (as it is published when in Arabic text alone). This is a very important instruction and all the Ahmadiyya Missions all over the world should take note of it.

On the 2nd of July Huzur again did some work at the office, inspected the Library and gave the glad news to the friends that a piece of land was now available in France which would soon be purchased; its area is one acre. Huzur called for the map of France to assess the importance of the area where it is located. Then he said that it is better to have Mission Houses and Mosques near the borders of the countries. These Mosques and Mission Houses could easily serve the inhabitants of more than one country.

After the Isha Prayer Huzur discussed certain matters connected with the onward journey and the removal of the misunderstandings of the people about the teaching of Islam.

The 4th of July was comparatively a busier day. It was a Friday and therefore members of the Jamaat had assembled in a much larger number than usual. Huzur led the Friday Prayer. In his Sermon Huzur dealt with various topics-Fazl-i-Omar Foundation, Nusrat Jahan Scheme and Ahmadiyya Centenary Jubilee and the blessings of God that had descended on the Jamaat through this Scheme came under discussion. Huzur remarked that the Ahmadiyya Centenary Fund had widened our sphere of activity and the practical

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Jihad of the Community had taken different shapes ; one of these shapes is the educational programme. Huzur told the Jamaat that this educational scheme had been placed before the Jamaat to enable them to add to their capabily of understaning religion.

In the evening Huzur advised the members of the Jamaat that they should not look towards the worldly comforts and the transitory beauty of this life ; they should always keep their attention directed towards God and in Him alone they should put all their trust. They should turn their lives into a mirror of the be u-ties of the Islamic teachings and thereby they should attract the people towards this most excellent religion ; that is what will give supermacy to Islam all over the world.

Having given some details of illness, Huzur told the audience (in his Friday Sermon) that he had decided to visit Europe America and Africa with a view to explaining the true teachings of Islam to the people, and of course to see the members of the Jamaat. The Missions in Europe have expanded a great deal and with the grace of God they continue to expand. They need more of my time and more of my attention.

These Missions have a large membership of Pakistani Ahmadis who need to be trained in the preaching of Islam through their practical life ; they also need to be safeguarded against the evil influences of the western civilization. That is what can really enable them to fully participate in the onward march of Islam and its final victory.

Huzur said, I would like to say a few things—very important ones—which are directly connected with the supremacy of Islam, especially in the century which is about to usher within a few years. One thing that I have observed from the beginning of my time is that it seems as if God has destined everything I do to be a part of the scheme of the supremacy of Islam. The first thing that I presented to the Jamaat was the Fazl-i-Omar Foundation ; the Jamaat, with the grace of God, participated in this scheme to its full capacity and certain things were accomplished through it—these things can be rightly said to be of basic significance This also can be rightly said that this was the beginning (or the starting point) of the heavenly schemes that were to follow.

Huzur said : In 1970 the scheme of Nusrat Jahan saw the light of the day. It was connected with the schools and the clinics in West Africa. God has so blessed it that no stretch of imagination could ever assess its success. The financial sacrifice that the Jamaat offered in this respect was upto the tune of 53 lac (i.e. five million and three hundred thousand rupees—almost five and half million dollars) and this amount was used to open schools and start clinics. It will be of interest for the friends to note that the budget for the current year of this scheme in West Africa is forty million rupees.

As for the personal sacrifice, that also is highly commendable. Many of the Doctors had devoted three years to work there. But I told them to carry on and they gladly did that They started their work in thatch huts and later on built huge hospital buildings. I gave them five hundred pounds each to start with. They didn t charge the poor anything but the rich paid as they would have paid elsewhere too. The annual income from hospitals now amounts to a hundred thousand

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pounds. God through His grace enabled us to start sixteen clinics within two years then this number increased to twentyfive but the people are still craving for clinics in various parts of these countries.

Likewise there was a time when there was not a single educational institution for the Muslims in West Africa—not even a Primary School. The Muslim children were obliged to attend the Christian schools with the result that they had to shift their loyalties for Islam to Christianity. They were given Christian names and baptised before they left the institution. They had to study the Bible and thus the Christian Doctrine was infused in them. God, out of His sheer grace, enabled the Ahmadiyya Jamaat to open educational institutions—Primary as well as Secondary. Thus the Muslims were able to send their children to Muslim schools where they could be given Islamic education in a very Islamic atmosphere ; of course these Ahmadiyya Schools have been there since long. Now God has further enabled the Jamaat to open more educational institutions : sixteen Secondary Schools have been opened under the Nusrat Jahan Scheme.

The Jamaat in West Africa is now so well recognised that last year the President of the Republic of Nigeria who hails from the North sent a Message for the Annual Conference and in this message he very highly appreciated the activities of the Jamaat. So much so that he urged the other Muslim Organisations to "emulate the Ahmadis and serve the country as this Jamaat is doing".

Huzur also talked about the Ahmadiyya Centenary Jubilee. The funds that have been collected or will be collected for this scheme are meant to be used for the onward march of Islam, rather, for its supremacy in the world ; the second century of Ahmadiyyat which is the century of the victory of Islam has to be welcomed with full enthusiasm.

"As for the publication of the Holy Quran, I was told, one day, by God, that as compared with the previous two Khilafats in the Ahmadiyya Jamaat, it will be much more extensively carried on during my own Khilafat. Hundreds of thousands of copies of the Holy Quran in different languages have so far been distributed all over the world. And God has been so gracious that whereas no Publisher (of any reputable Firm) was prepared to shoulder the responsibility of the printing and distribution of the Holy Quran before this time, now it has been undertaken by a very big Firm. This Firm has printed twenty thousand copies of the Holy Quran within two weeks. The translations in French, Italian and Spanish languages are also in hand and will insha Allah see the light of the day very soon. The French translation of the Introduction to the study of the Holy Quran has already gone to the Press (it has now come to the market).

"As for the Educational Scheme, it must be well understood that this also is a part of the Ahmadiyya Centenary Jubilee Scheme."

Drop a note to

The Vakilut Tabshir
Tahrik-i-Jadid, Rabwah

For a copy of
OUR TEACHING
free of cost.

"Tasneef"

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Huzur Arrives Back

Huzur after an extensive tour of Europe, West Africa Canada and the United States of America arrived back at Rabwah on the 6th Octoober. The tour lasted for full four months.

During the tour he met thou sands—rather tens of thousands—members of the Jamaat, addressed Press Conferences in various parts of the world which were reported in the newspap rs, on the Radio and Tele vision and were attended by scores of journalists ; he laid the foundation stones of Mosques, school blocks and hospitals ; he opened the Mosques in various countries ; met high dignitaries as well as the lowest man on the street ; delivered the message of Islam and removed misunderstandings of the non Muslims while infused a lot of confidence in those who follow this noble religion.

The tour gains special significance from the fact that it was during this tour that the foundation stone of mosque in Spain was laid by him and Spain thus got an Islamic institutional centre which it had lacked for the last five hundred years. Since the Muslims had been driven out of that country, there never had existed a mosque there ; none thought of building a Mosque nor the question of granting permission by the Government for this purpose ever arose It was the Ahmadiyya Jamaat who thought of it and it is the Ahmadiyya Jamaat God has enabled it through the third Successor of the Founder of the Ahmadiyya Movement to embark upon the project of building a mo que.

It is a unique opportunity for the whole Muslim world and everyone Must be justifiably proud of this occasion. The Foundation Stone was laid on the 9th of October and special prayers were offered for it all over the world at the exact time of laying the Foundation Stone.

May God bless this occasion and may He enable the Jamaat to build many more mosques in Spain—where really many mosques existed before Muslims were driven out. Amen.

The text of the Cablegram which was sent by the Private Secretary to Huzur to the then local Amir, Sahibzada Mirza Mansoor Ahmad, is reproduced below :

Spain will soon have its First Mosque Foundation Stone Laid

Praise and glory be to Allah who has by His grace created an occasion of great joy for the world of Islam at the end of the Fourteenth Century of Hijrah today when the Foundation Stone was laid at 3 30 p m. on Thursday 9th October 1980 of the First Mosque to be built in Spain after seven hundred years. Allaho Akbar This great event is the forerunner of an extraordinary Revolution throughout the world of Islam. The Head of the Ahmadiyya Movement Hazrat Hafiz Mirza Nasir Ahmad arrived at the site of the projected Mosque at Peterabad Southern Spain after a long journey. He was welcomed at the site by a group of Muslim Missionaries of Islam who had arrived from distant territories of Africa, America Asia

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and Europe to participate in this blessed ceremony A large number of high dignitaries were also present on the occasion while the august personage who was to lay the Foundation Stone was getting ready to do so. Participants were occupied in humble supplication to God the Almighty and Exalted. They were deeply moved and gave expression to their intense Joy at being present on this blessed occasion, In devoted praise in glorification of God Almighty they humbly supplicated in that. This project may prove to be an effective means of establishing the Supremacy of the universal Islamic brotherhood that God Almighty had decreed through the Holy Prophet of Islam. The site of the Mosque is just over 200 miles south of Madrid along the highway a few miles short of the famous historical town of Cordoba. The area of the site purchased under the direction of the Head of the Ahmadiyya Movement is just over one and a half Acres.

The plan of the mosque has been prepared under his directions and has been approved by the relevent departments for the Goverment of Spain whose gracious attitude towards this blessed project was acklowledged by the Head of the Movement. He prayed that the people of Spain may be bestowed every type of blessing and may be guided by divine grace and Mercy towards the path which leads straight to Him. Following the blessed example of the Holy Prophet, peace be on him he announced that the House of Allah that would be constructed on this site would be opened for the worship of the One without associate for anyone. He stressed that Islam is a religion of peace and directs that its message should be conveyed peacefully. He pointed out that this House of Allah will contine to urge every one to the sincere service of their fellowbeings without any discrimination purely for the winning of God's pleasure and achieving communion with Him In conclusion he prayed earnestly and for long for achievement of the purpose and occupied Himself with the praise and glorification of God. The local residents who attended in large numbers expressed their goodwill by cheering throughout the ceremony which lasted nearly three hours. In view of this revolution which has been inaugurated in Spain after the lapse of seven centuries in the shape of the construction of the Mosque all Ahmadiyya communities around the globe have offered sacrifices and given alms under the direction of the Head of the Movement and have offered special prayers giving expressions to their joy on this blessed occasion. All participants have conveyed their personal felicitations and also on behalf of their respective communities to their beloved Imam on this great historic and blessed event. The proceedings ended with a Press Conference. Light refreshments were served.

Mirza Anas Ahmad

In order to keep the members of the Jamaat informed of the movements and activities of Hazrat Khalifatul Masih III while on tour, his Private Secretary continued cabling the Local Amir. The Cables were published regularly in the Daily Al-Fazl.

We reproduce some of the cablegrams for the interest of our readers. Editor.

Frankfurt Main 11 July

Mirza Mansoor Ahmad Amir
Muqami Rabwah

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Huzur well Alhamdolillah stop

The Press Conference very well covered in various Frankfurt papers stop 10th July Huzur was the Guest of Honour I N. A. Reception by the Frankfurt Mission stop 40 guests included Professors Doctors Clergy the press and other elites of the city stop Consul of Venezuela also attended stop Huzur circulated among the guests and chatted with them for two hours stop 11th July Friday Huzur led Juma Prayer stop 1.45 minutes Sermon talked about The High Status of Women in Islam stop Friday eveni g for two hours Huzur answered questions of German and other nationals invited to Coffee Party by the Mission stop Huzur leaves for few days Zuric 12th July Saturday morning

Mirza Anas Ahmad

Oslo 2 August

Mirza Mansoor Ahmad Amir Muqami Rabwah

Huzur and Begum Sahiba well Alhamdulillah stop 31 July Huzur arrived in Oslo was Received By Jamaat Norway at the New Mission stop on arrival Huzur offered Nawafil in the Mosque stop 1 August 9 a.m. Huzur gave long successful Press Conference at the Mission stop Huzur formally opened the Mission with Juma stop English Khutba said Mosque is a House of Allah open for all who enter it to worship one Almighty God stop Huzur then spoke on the attributes of Allah in the Quran stop said this is Allah whom we should worship stop said we can do so only with His mercy and help stop Huzur ended Khutba on Hazrat Ibrahim's prayers for Baitullah in the Quran stop Ahmadies from all over Europe had come for this special occasion stop many non-Ahmadies from various parts of the world joined in Juma stop many non Muslims also attended stop guests included consuls for France China Austria Turkey Bangla Desh Neighbour Churches representatives and other dignitaries stop Huzur welcomed guests before Juma and met them after-wards for 40 minutes stop Press Radio TV present stop Huzur raised Ahmadiyya Flag after Juma stop Radio Television Broadcast in the evening

Mirza Anas Ahmad

Lagos 23 August

Mirza Mansoor Ahmad Amir Muqami Rabwah

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18th August afternoon Huzur was received at Lagos airport by thousands of Ahmadies chanting welcome and Islamic slogans stop 19th August Huzur very successful Press Conference Federal Palace Hotel stop met Ahmadiyya delegation from Benin and Niger republics For one hour each evening Huzur was guest of Honour in a Jamaat Reception at Eko Hotel s op Guests Ambassadors Government Officials Professors and other elites of the city stop 20th August Huzur opened Ahmadiyya Mosque Ibadan stop led Zuhr Asr and addressed about three thousand Ahmadies for half an hour and later shook hands stop 21st August morning Huzur met Nigerian Missionaries for one Hour stop an interview to Radio Nigeria evening Huzur visited Ahmadiyya Press Lagos and the Mission House stop Later Huzur opened new Ahmadiyya Mosque Lagos stop Zuhr and Asr prayers and spoke for half an hour later Huzur shook hands stop fifteen hundred Ahmadies attended stop 22nd August Huzur visited Tarbiyyat class of Ahmadi students fifteen hundred strong addressed them for twenty

minutes stop later visited new Ahmadiyya Settlement twenty miles from Lagos and laid foundation of Labortary Block Ahmadiyya Hospital stop Huzur led Juma Prayers at new Ahmadiyya Mosque stop besides six thousand Ahmadies the Christian Chief Lagos welcomed Huzur to the town stop in Nigerian tour where Huzur went he was greeted by thousands of Ahmadies and non-Ahmadies stop Begum Sahiba was welcomed by Ahmadiyya Ladies in all places of Huzurs visit shook hands and freely mixed with them to their real joy stop Radio TV and the Press has given extensive coverage stop Huzur and Begum Sahiba well sends Assalamo Alaikum to Jamaat Pakistan

Mirza Anas Ahmad

Accra 29 August

Mirza Mansoor Ahmad Amir Muqami Rabwah

24th August Sunday 11 a.m. Huzur reached Accra from Lagos and was received on the plane by the Amir Ghana Jamaat Ahmadiyya Members of Parliament and Ambassadors and other Members of their executive stop to welcome Huzur a crowd of over twenty thousand Ahmadies had come to the airport stop they were waving white banners and chanting Islamic and welcoming stop 2 p m Huzur called on the President of Ghana His Excellency Doctor Hilla Liman stop he was accompanied by the Amir the Members of Entourage and prominent Ghanian Ahmadies including first pae Deputy Speaker Parliament of Ghana Members of Parliament Ambassadors Principal Secretary Agri and Deputy Minister of Trade stop stayed with the President For over 30 minutes stop 4.30 p. m. Huzur visited Accra Mission House and the Newly built Mosque where Huzur cut the tape and unveiled plaque one completed Mosque and Mission House building under construction stop later addressed seven thousand Ahmadies under heavy rain for forty minutes before Huzur speech Amir presented to Huzur welcome address stop afterwards Huzur met and had tea with National Executive Council and led Zuhr and Asr prayers stop 8 p.m. Huzur Guest of Honour in Jamaat reception at Ambassadors Hotel stop included Ministers Members of Parliament Ambassadors Ghanian Chiefs and elite of Acera stop earlier Saturday 23rd August Huzur met VPP Huzur also received here afternoon 23rd August Huzur met Nigerian Ahmadies in Lagos Huzur also received Federal Minister of Education and Advisor to the Amir of Kano stop 28th August Huzur arrived in Asokore where he inspected Ahmadiyya Hospital and Secondary Schoot stop Huzur was given a Rousing welcome by thousands of Ahmadies and non-Ahmadies in the School compound stop Huzur addressed a gathering of many thousand stop before Huzur speech Paramount Chief Asokore presented a Welcome Address.

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JALSA SALANA

will Insha Allah be held on

26, 27, 28

OF

DECEMBER, 1980

AT

RABWAH.

Addressing the Annual Ijtima of Majlis Ansarullah

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The Holy Quran and the Holy Prophet

Addressing the Annual Ijtima of Majlis Ansarullah, Huzur told the Gathering that while on tour he presented the Holy Quran (i.e. its teachings) and the Holy Prophet, sallallaho alaihi wa sallam, to the peoples of the world. It is the teachings of the Holy Quran and the example of the Holy Prophet, sallallaho alaihi wa sallam, that can save the world from the disaster towards which it is heading.

Huzur told the audience that the world was changing, in fact a revolution was taking place. "In 1970 we asked the Spanish Government to let us have a dilapidated mosque for a period of twenty years to pray there but the Christian dignitaries proved to be a check on the Government and we could not have that mosque. Now, with the grace of God we have got a piece of land there and I have laid the foundation stone of a mosque there. In other words we will now have a mosque in Spain not for a limited period of time, but for ever That the Government there has approved a mosque to be built by us is indeed a revolutionary change"

He also told the audience of the mosques being built in Nigeria. The Ahmadis there, are so keen to build the mosques that they do this work without asking the Headquarters for a penny to supplement their own expenses. Huzur said, 'I throw a challenge to you to compete with them and build the mosques in Pakistan in all the places."

لا اله الا الله

In his closing Address at the Annual Ijtimah of the Majlis Ansarullah held on the 31st of October, 1st and 2nd of November 1980, Hazrat Khalifatul Masih III instructed the Jamaat to bid farwell to the 14th century and to welcome the 15th century with the repeated utterance of *La ilaha illallaho*. He said, 'You should be repeating it all the time in a low tone. Whether you are sitting or moving about; whether you are doing something or you are in your leisure hours, you should be saying La ilaha illallah in a low tone. This is how you should bid farewell to the 14th century and welcome the 15th. I could see that the time has approached for the establishment of the Oneness of God. The world is turning towards it. When all of you will be saying La ilaha illallah the whole universe will join you."

When Huzur was leading the congregation in the utterance of the pledge of Ans rullah, Huzur repeated the words La ilaha illallah eight times,

and he did it with a great feeling and love for God. This is how the Jamaat has to be saying La ilaha illallah all the time.

Position of Fatwas

Addressing the Khuddamul Ahmadiyya on the second day of their Ijtima at Rabwah, Hazrat Imam Jamaat told them that "the garden of Islam is the garden of Mohammad, sallallaho alaihi wa sallam, and it will continue to give fruits all the time."

Huzur further said, "We, as a Community, are enjoying the fruits of the garden of Mohammad sallallaho alaihi wa sallam, and with the grace of God, we will continue to enjoy these fruits all the time. There is no power in the world that can tell God that He should not favour us with these fruits."

Huzur also told the Khuddam and through them, the whole Community, and in fact, the whole world, that the Muslims had always remained agreed on the fact that if the Government of the day issues a decree (religious fatwa) in conjuction with the Mufti, it should be considered null and void. Such fatwas cannot be valid unless they are supported by judiciary, he said.

He said, "If we call a wayfarer a thief, he will not be sent to the prison. In order to prove his guilt he will have to be taken to the court and a judgment will have to be passed on him by the judiciary. Likewise if we call a wayfarer a murderer he will not be sent to the gallows unless the court proves the fact that he is a murderer. This has been the consensus of opinion of the whole Umma. The proof of this consensus lies in the case of Hazrat Imam Hussain. Yazid bin Muawiya wanted to kill him and appointed Abdullah bin Ziyad to do the job Ziyad asked the Mufti of the time for a fatwa; the Mufti was Shuraih. Shuraih did not think that Hazrat Imam Hussain fell in the category where he could be killed. Ziyad took bagful of gold and threw it in the house of Shuraih at night. The next day, Shuraih said that he had pondered over the matter the whole night and had reached the conclusion that fatwa could be issued against Hazrat Imam Hussain. Shuraih issued the fatwa to the effect that Hazrat Imam Hussain had become a renegade and he therefore should be put to death. The whole Muslim Umma has all the time econdemned this fatwa and a large section of the Muslims is still waiting for the consequences."

He further remarked that Islam was not a society established by human beings nor it is just a philosophical idealogy. It is something connected with the heart.

In this Address of his, Huzur gave some details of the function for laying the foundation stone of the Mosque in Spain.

Children of the Community: Don't lag behind

Addressing the Atfalul Ahmadiyya on the occasion of their Annual Ijtimah, Hazrat Imam Jamaat Ahmadiyya told them that when they would grow up they would find the people asking them a lot of questions about Ahmadiyyat. That being the case, he said, the Ahmadi children

(*Continued on page 30*)

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Educational Institutions

The Jamia Ahmadiyya

"The Foreign Students Union was launched by Hazrat Imam Jamaat. It is functioning from the time of introduction to this present time. The main object of the F.S.U. is to promote brotherhood with all the Ahmadis and humanity in general.

At present we have a total of 46 students in the Union. The students are from different countries. They are from Ghana, Sierra-leone, Nigeria, Kenya, Tanzania, Guyana Bangla-Desh and Indonesia.

Since the F.S.U. was established, Sahibzada Mirza Tahir Ahmad Sahib has been our patron. The general elections are conducted annually. The present office bearers (F.S.U.) are as follows :

Our Patron :
Sahibzada Mirza Tahir Ahmad Sahib

President :
Hafiz Saeed Ahmad Jibreel

Vice President : Abdul Basit

General Secretary :
Talib Yacoob

Assistant Secretary :
Abdulla Juma Ali

Financial Secretary :
Zafrullah Ahmad Pontoh

Sports Secretary :
Ahmad Daud

Auditor :
Mahmud Ahmad Bhunno

Some of the activities of the F.S.U. are as follows :

1. Sports. We play football. Every year the All-Rabwah Football Tournament is held organized by the F.S.U. Also we play matches out of Rabwah.
2. We visit the patients at the hospital and pray for them.
3. We visit the compansions of the Promised Messiah
4. We organize programmes of Waqar-e-Amal.
5. Preaching programmes are organized at various places in Pakistan.

By the grace of Allah the F.S.U. is doing all within its powers to fulfil its obligations.

We kindly request you all to please pray for our success. All praise belongs to Allah, Lord of all the worlds. Amen.

P,S. For further information write to the following address :

General Secretary of F.S.U.
Jamia Ahmadiyya,
Rabwah, Pakistan.

TALIB YACOOB
General Secretary,
The Foreign Students Union,
Rabwah.

EXPORTERS
THE BOOKS
ON ISLAM
Please write to :
The Oriental & Religious
Publications Corporation Ltd.,
RABWAH, Pakistan.

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SO SAID

The Founder of the Ahmadiyya Movement

Move towards God

This world is transitory (to last only for a short time) and it is a place where the ultimate end is death. The means of death are in-built and they are all the time doing their work, without anybody coming to know of it That is why one should hasten to God-realisation. In fact God can be enjoyed only by him who understands and recognises Him and he who does not advance to Him with truth and sincerity cannot get his prayers accepted. Such a person is all the time groping in a sort of darkness. If you will move towards God He will move towards you with a greater speed than yours. But it is necessary that you should initiate the movement. It is vain thought that you should expect Him to move without your having made a move towards Him. The practice of God has always been like this that the first move must be made by man (i.e. the man should act) and then the result is produced by God. If a man closes all the doors of his house, this will be an act of his; the result that God will produce will be that there will be darkness in his house. But when a man enters this passage, he should show patience.

(Malfoozat Vol. VI, p-229)

Why Atheism ?

Can anyone of those who live in my company say that he has not seen any sign (of God). We are being ruled by the people who are quite ignorant of the True and perfect God. They are very much engrossed in their worldly affairs and negligent of religion and overwhelmed by the philosophical ideas. Because of all this, atheism has taken root in their lives.

Now our major task is to lay the foundation afresh and show them that God d o e s exist. Everybody who comes to me, does so because of his needs, but the most important need is that one should recognise God, for it is the lack of this recognition that produces sin.

(Malfoozat Vol. VI, p-231)

The Holy Prophet is Khatamul Ambiya

Let everybody remember that formal Baiat and just accepting me as the Imam is not enough to attain salvation, for, God looks to the hearts and not the wordy proclamation.

What God has said repeatedly in connection with salvation is really important and it is this : to believe in God with a sincere heart, that He is One and has No partners. The Holy Prophet, sallallaho alaihi wa sallam, is a true Prophet and the Holy Quran is the Book of God ; it is such a book that there will be no other book of S h a r i a t till the Day of Resurrection, i.e. there is no need for any other book to be a substitute for it.

Behold ! you should remember that the Holy Prophet, sallallaho alaihi wa sallam, is the Khatmul-

Ambiya i.e there will be no other new shariat or new Book after our Holy Prophet, sallallaho alaihi wa sallam, nor will there be any new Commandments. This very Book and these very commandments will stay.

Wherever you find the word Nabi or Rasul (Prophet or Messenger) about myself, it is not meant to say that there is a new Shariat or some new commandments are to be issued. Rather what it means is only this much that wherever the need arises, God commissions someone to accomplish the task. He honours the man with his revelation and the news of the unseen ; such a person is known as Nabi—prophet—and the person thus commissioned is called prophet. It does not mean that He issues a new shariat or God forbid, He abrogates the Shariat of the Holy Prophet, sallallaho alaihi wa sallam The fact is that whatever he (the person who is commissioned) attains to is the result of his sincere and perfect obedience to the Holy Prophet, sallallaho alaihi wa sallam—and without this he cannot attain to anything whatsoever.

(Malfoozat Vol. VI, p-235)

Guarding against evils

Taqwa means to guard against the minutest evils. But you should remember that virtue is not only this much that a person should claim not to be usurping the belongings of others, or not to be breaking into the premises of others, not to be stealing, not to be putting his eyes to evil uses and not to be committing adultery.

Such a virtue is a laughing stock for the one who really and truly knows God, for anyone who commits these crimes is liable to be punished. Thus this is no virtue in the sight of God-fearing people. In reality virtue is serving the people, being faithful to God and sincere to Him, so much so that one may be prepared to sacrifice one's life in His way. That is why God says :

ان الله مع الذين اتقوا و الذين
هم محسنون

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God is with those people who avoid sin, and, in addition to that, they perform virtuous deeds

(Malfoozat Vol. VI, p-242)

Trials and Tribulations

Unless a man successfully passes through trials and tribulations in the path of God, he cannot be presented with a certificate of success. That is why God has said :

احسب الناس ان يتركوا ان يقولوا
امنا وهم لا يفتنون

Do the people think that God will be pleased by their mere utterance of the words that they have believed and that they will not be tried. Those who take it to be their success should remember that at another place God says

و ما هم بمؤمنين

(i.e. and they are not the believers).

At another place He says :

قالت الاعراب آمنا قل لم تؤمنوا
ولكن قولوا اسلمنا

That is, you should not say, "We have become believers ; rather you should say "we have abandoned opposition and have surrendered." There are a large number of people who are of this type.

To be a perfect believer one has to struggle hard and to pass through trials and tests.

(Malfoozat Vol. VII, p. 24)

From far and near

It is sheer grace of God that hundreds of thousands of people are being drawn by Him to this place. No fabrication is needed It is now more than 24 years that God revealed to me in the following words :

لينصرك رجال نوحي اليهم من السماء

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ياتيك من كل فج عميق يأتون من كل

فج عميق و لا تصعر لخلق الله و لا تسئم

من الناس -

that is, "We will reveal to the people and they will help you. The people will come to you from very distant places. You should not be tired of the large number of people who will gather around you."

This was said to me at a time when I was totally unknown and I had nobody with me. Nobody knew me beyond the bounds of my village and nobody could believe in these things, i e. a large number of people would be drawn to an unknown place like Qadian and they would come from far off places Now we can see how the words of God are being fulfilled clearly. The people are coming to me from the places which I could never imagine that my message would reach there—and they come with so intense sincerity that it creates envy in my heart.

(Malfoozat Vol. VII, p. 50)

A Sweet Spring

The likeness of Prayer is the likeness of a Sweet Spring where a believer is sitting and whenever he likes he can drink to his fill from this spring.

Just as a fish cannot live without water so also prayer being the water of the Believer, he cannot live without it. The most appropriate time for the supplication is Salat (the formal five daily prayers) wherein the Believer gets so much of pleasure and consolation that no man of bad character can have in his evil deeds ; in fact, the pleasure of the man with bad character is nothing as compared with the pleasure of the Believer in his prayers.

The most significant thing that a believer achieves through prayer is his nearness to God. It is through Prayer that man gets nearer to God and draws Him to himself. When a man's prayer is sincere and is offered by cutting himself off from everything else, God shows mercy to him and He becomes his guardian. Were a man to think over his life he would find that without God being his Protector, his life would be bitter.

(Malfoozat Vol. VII, p-59)

Don't pick holes

It behoves our Community that if they observe a shortcoming in one of them, they should pray for him. If instead of praying, they make it a tell—tale, they commit a sin by doing so. Which of the shortcomings is there which cannot be removed ? They should therefore help one another with prayers.

It is said that a Mystic had two disciples. One of them drank and fell down in a gutter unconscious. The other came and reported the matter to the Mystic The Mystic said, "You are very uncouth that instead of picking him up you have come to me to report his condition. The disciple instantly went back and picked him up and carried him. Those who saw him doing so remarked that one had drunk too much whereas the other drank a little less ; that is why one is carrying the other. What the Mystic meant was that the disciple should have not committed back-biting.

The Holy Prophet, sallallho alaihi wa sallam, was asked about back biting. He said "to talk of some thing which is true, in the absence of another person, in a way that if he had been present, he would have disliked it, but if it is not true (it is not found in him) and yet you make mention of it, then you are accusing him."

و لا يغتب بعضكم بعضاً أيحب احد كم

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ان يا كل لحم اخيه ميتا

"You should not back-bite others ; does anyone of you like to eat the flesh of his dead brother".

In this verse backbiting has been likened to the eating of the flesh of one's dead brother. The verse also shows that whenever a divine community is established, it does have some backbiters as well, for, if that is not the case, the verse would become out of use. If the Believers had to be so much purified that they had to have no shortcoming, then where lay the use of this verse ?

(Malfoozat Vol VII p-77)

Mosques everywhere

Our Jamaat stands in need of a large number of Mosques. A Mosque is the house of God ; wherever a Jamaat has been able to get a mosque — be it a village or a town—it has really made a start on to the road of progress. If there is a village or a town where there are very few Muslims—or there are no Muslims at all—and Islam is not making progress there, build a mosque there, then God Himself will draw the Muslims to that place. But the building of the mosque is conditioned with the sincerity of the intention. This work should be undertaken for God's sake and personal desires or evil motives should not have any share in it – then God will shower His blessings.

It is not necessary that the Mosque must be cemented and decorated. It is only a question of marking the bounds and using the bamboos and thatch so that the rain etc does not trouble. God does not like formalities. The Mosque of the Holy Prophet was made of date-leaves and it remained like that for quite some time. It was Hazrat Usman who got it built with concrete. Sometimes I think that Hazrat Usman was fond of buildings because his name rhymes with Suleman In short, the Jamaat should have a mosque of its own and they should have an Imam of their own and the members of the Jamaat should pray together. There is a great blessing in togetherness and unity. Staying separate, causes dissension whereas this is the time when unity and togetherness should be promoted ; minor things should be overlooked so that there are no dissensions

(Malfoozat Vol. VII p-119)

Fear of God

The aim of the eastablishment of this Jamaat is that Taqwa (fear of God) should penetrate into the tongue, the ears, the eyes and, in fact, in all parts of the body. The light of Taqwa shou'd shine within and without, a member of the Jamaat. The best morals should be displayed and there should be no anger or annoyance which is inappropriate...I cannot understand, where lies the difficulty in keeping silent when somebody abuses you. The reformation of every Jamaat starts with morals. It is very essential that the start should be made with patience. The best way of doing it is that when somebody talks evil, you shou'd pray for him fervently that God may change him for the better The rancour should not be allowed to increase.

(Malfoozat Vol. VII p-127)

Ladder for progress

I do admit that at times the prophets and the t urhful persons have to undergo hardships and they have to confront calamaties but to think that it is the result of any sin on their part is a dangerous mistake and a sin. There is a lot of difference between the hardships that the truthful and the dear ones of God, have to face and the hardships that those who are disobedient to God and evil doers have to face. The reason is that the causes for both of them are diff:rent. During the hardships that the prophets and the truthful have to face, they are granted a commendable patience which makes those hardships sweet ; they enjoy these hardships and, in fact, these hardships become a source of spiritual advancement, for, it is necessary that they should have to confront hardships and tribulations as a ladder for progress He who does not pass through this kind of things cannot make any progress.

(Malfoozat Vol. VII p-151)

Bring about a change

God wishes to bring about a change and that change is a pure one. Unless that change is brought about, one cannot be secure against the chastisement of God. This is the law and the practice of God ; it never undergoes a change, for, God Himself has said :

و لن تجد لسنة الله تبديلا

i.e. the practice of God does not undergo any change.

Thus, anybody who wishes a change for him in the heavens (i.e. he should get rid of the punishment and hardship which are a result of his own deeds) should first and foremost bring about a change in himself. When he brings about a change in himself, then God also removes his hardships, as He has promised in the words :

ان الله لا يغير ما بقوم حتى يغيروا

ما بانفسهم

God does not change a people unless they bring about a change in themselves.

(Malfoczat Vol. VII p-155)

Good Morals

Our Jamaat (the opponents have great malice against it and they would like to see it perished) must remember that despite the malice of the opponents I agree with them in

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one thing and that is that God has willed it that this Jamaat should be free from sins and show a very good example of high morals. It should be truly and sincerely following the Sharia of the Holy Quran and get itself annihilated in the obedience to the Holy Prophet, sallallaho alaihi wa sallam. Among themselves, they should have no rancour or malice This Jamaat should love God sincerely and with all its heart. But if there is anyone who joins this Jamaat and yet does not bring about a true change in his actions, let him remember that he will be the one who fulfils the hopes of the opponents ; he will be ruined before their eyes. Nobody has a blood relation with Gad and He does not care for anyone.

(Malfoozat Vol. VII p-187)

Pleasure of God

I say it again: you should try to win the pleasure of God, for, if God shows kindness to you, the whole world will be kind, but if He is angry, then nobody can avail anything ; when the wrath of God descends, none can show kindness, however tricks a man may play, he may wear rosaries, colour his clothes purple or green, the world will take him to be an insignificant person. Even if he can deceive the world for a few days, ultimately he will be exposed and people will come to know of his tricks.

But he who has come from God must be successful despite all sorts of opposition and scheming against him by the people of the world. They may abuse him, they may hurl curses on him. A time will come when the world will turn to him and proclaim him to be truthful I tell you the truth that whosoever has God on his side, will find the whole world to be on his side. Of course, it is true that those who come from God are, at the initial stage, opposed by the people of the world and they have to confront various types of hardships and hurdles are placed in their way. There has never been a Messenger who had not to pass through difficulties, and who had not been called a deceit, and a trader (i.e. selling religion for paltry gains) But none of the prophets cared for all what the opponents did—they (the opponents) shot arrows at them (millions of people did that) stoned them, abused them. There was nothing that could stop the prophets from moving on. They continued reciting the word of God to them and giving them the message with which they had been sent. They left no stone unturned in doing so. The troubles that they received at the hands of the opponents did not make them slack, rather, they moved forward with greater speed till the time came when their difficulties were eased and the opponents began to understand. At that stage the opposing world fell down at their feet and proclaimed their truthfulness.

The hearts are in the hands of God and He brings about a change in them whenever He likes.

(Malfoozat Vol. VII p-196)

More than words

This also should be kept in mind that religion does not mean the utterance of a few words or to make a few claims : it needs action in the absence of which religion has no meaning. God does not like the mere utterance of a few words without any action. If you look into the lives of the saintly persons among the Muslims or the Hindus, you will find

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that whatever they preached they put it into practice and thus they proved the truth of whatever they said. The Holy Quran also teaches the same thing. It says :

يا ايها الذين آمنوا عليكم انفسكم

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It guides us to the fact that first and foremost we should reform ourselves. He who hasn't got any light within himself, would make religion a plaything of the children if he just utters the truth of it And in fact it is this kind of reformers who have done harm to the country. They have logic and philosophy on their tongues, but their innerself is no more than a vacuum.

(Malfoozat Vol. VII, p-210)

Remember the Pledge

You should remember that to pledge repentance at the time of initiation is a blessed thing and if on this occasion religion is preferred to the worldly affairs, it becomes conducive to progress. But to give preference to religion is not in your hands ; it requires the help of God. God says (in the Holy Quran)

و الذين جاهدوا فينا لنهدينهم سبلنا

(and We show Our ways to those who strive in Our cause).

i.e. those who strive in Our ways are ultimately guided to reach the destination. Just as the seed which is sown goes unblessed if no effort is made for it and it is not properly watered ; this seed dries by itself. Likewise if you will not remember your pledge every day and if you will not pray to God regularly and ask for His grace, you will not be able to bring about a change in yourself.

(Malfoozat Vol. VII. p-225)

No harsh words

Our people (i.e. the members of the Ahmadiyya Jamaat) should not talk harshly to the opponents ; when the others (the opponents) do so, they (the Ahmadis) should answer them very politely and with courtesy. The ideas expressed by the opponents have been there with them for a very long time and it will take some time before they are uprooted ; our members should therefore deal with them politely. If opponents become very harsh they should be avoided. But you should mould your lives to become attractive for them, and that can be made possible only if you are very true believers but if you are not true believers you will be like the water coming down from the roof—and this water is a source of troubles. A true believer has to take (spiritual) exercise—he stands in need of it greatly. You are not able to confront a wrestler although he is just a man like you; he has been taking exercise and thus made himself strong. 'You should take spiritual exercise and become a spiritual wrestler i.e. a true believer. He who does not develop himself cannot influence even the members of his family. You should try to acquire spiritual strength.

(Malfoozat Vol. VII, p-232)

No indifference while praying

While praying one should not be perplexed. He should also not get tired of praying, quickly ; he should stop praying only when the prayer has started showing the signs of its acceptance. Those who get tired of praying are mistaken, for, that makes them deprived of its acceptance.

As for me, I take the prayer to be a very nice thing and I say it through my experience that any difficulty that cannot be solved by any other means, God solves it through the prayers. I tell you the truth, prayer is something very effective. Disease can be cured through it and so also the worldly difficulties and strained circumstances can be removed It saves from the evil machination of the opponents—and in fact—what is it that cannot be achieved through the prayers. Above all, it purifies the man and grants a living faith in Allah the Almighty. It gives salvation from sin and makes a man steadfast in virtuous deeds. Very fortunate is the person who believes in the efficacy of the prayer, for, he can see wonderful manifestations of God and having seen God, he begins to believe that God is all powerful.

(Malfoot Vol. VII, p-265)

Shun evil, do good

You should not take only one aspect to be sufficient for you. First, you should get rid of evil deeds and then you should try all you can to acquire virtue and pray to God that He may enable you to do so. Unless a man has got both these qualities—i e. he shuns evil and does good—he cannot be called a believer. It is for a perfect believer that God has said :

انعمت علیہم

(You have bestowed favours on them). Think over it "Favours" cannot mean only this much that they were not stealing, or a little above that. انعمت includes very high favours which are called conversation with God.

Had the target been only this much that major evils should be shunned, the prayer

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انعمت علیہم

should not have been taught, for, the ultimate result of this prayer is the attainment of the rank where conversation with God begins to take place.

(Malfoozat Vol. VII, p-271).

How to purify oneself

According to me the best method of purifying oneself—and no other method better than this one can be thought of—is that one should have no pride or sense of greatness, be it connected with knowledge, family or wealth When God grants "Eye" to someone he can see that the light which enables a man to get rid of the darknesses comes from the heavens and man is always in dire need of the heavenly light. Even the physical eye cannot see anything without the light of the sun which comes from the skies. Likewise the inner light which dispels every sort of darkness and in place of it produces the light of taqwa and purity comes from above. I tell you the truth that man's Taqwa, faith, worship, purity—all—comes from the heavens. And all this depends on the grace of God ; if He likes, it will stay, and if He likes, it will be removed.

(Malfoozat Vol. VII, p-276)

Means plus Trust in God

Man cannot exceed the limits of his talents and capacities that God has granted him. For instance, the eye is to see and the ear to hear and the tongue to talk and to taste. None can say that the ears should be seeing instead of hearing and the tongue should hear instead of talking and tasting. The work of these parts are specified and limited.

But so far as God is concerned, His actions and His attributes are limitless. He is :

لیس کمثلہ شیئ

there is nothing like Him

The oneness of God can be properly understood only if one knows it full well that He has no partners and man is mortal and of no significance. Man should understand that he is nothing, nor are anything his plans and the means that he thinks are at his disposal. Of course, what I have said might create a doubt in the hearts that I tell the people not to make use of the means. But this is not correct. I do not tell the people not to make use of the means ; rather I know that, as the circumstances demand, using the means is very essential : the very physique of man draws our attention to this fact. But one should not depend on the means to the extent that he may begin to take them as a partner of God ; they should be taken as servants of God. Just as if somebody has to go to Batala, he would hire a transport or a horse. The object is to reach Batala not the horse itself, or the transport. One must never put the whole of his trust in the means What he should think is that God has given some specific qualities to these things but if God does not wish, those qualities would not work and those things would be of no avail.

It is just in conformity with the revelation that has been vouchsafed to me to the effect.

رب کل شیئ خادمك

O my Lord, everything is your servant.

(Malfoozat Vol. V, p-3)

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Keep your Temper

One should not lose heart. Courage is a part of excellent moral's and a believer is very courageous. One should always be prepared to help the cause of God and never show cowardice. Cowardice is in fact a sign of hypocricy whereas a believer is brave. But mind you, bravery does not mean that one should not care for the circumstances. Anything that is done without keeping in view the circumstances prevailing at that particular time is boldness. A believer is never hasty ; he is clever and steady and forebearing and that is how he is ever prepared for the service of the cause of God ; he never shows cowardice.

Sometimes a man does something and it annoys God. For example he pushes a beggar away with harshness and this is something that angers God ; thus he will not be able to give anything to the beggar (and he will be deprived of a good deed). Had he treated the beggar gently and kindly and given him a cup of water it would have become a means of opening up of his heart (for good deeds)

(Malfoozat Vol. V, p-10)

Read Regularly

Monthly

Tahrik-i-Jadid

Rabwah

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JALSA SALANA

The Jalsa Salana will Insha Allah be held on the 26-28th of December, 1980. In addition to the Inaugural speech of Hazrat Imam Jamaat Ahmadiyya and his two speeches on the 2nd and 3rd day, the following speakers will address the Jalsa Gathering:

26th of December

Maulana Abdul Malik Khan	—	10.15 to 11.00 a.m.
Sahibzada Mirza Tahir Ahmad	—	11.00 to 11.45 a.m.
Maulvi Sultan Mahmud Anwar	—	2.15 to 3.00 p.m.
Maulvi Dost Mohammad Shahid	—	3.00 to 3.45 p.m.
Malik Saifur Rahman	—	3.45 to 4.30 p.m.

27th of December

Mr. Mujibur Rahman Advocate	—	9.30 to 10.15 a.m.
Maulvi F. I. Anwari	—	10.15 to 11.00 a.m.
Ch. M. Zafrullah Khan	—	11.00 to 11.45 a.m.

28th of December

Maulvi Mohammad Shafi Ashraf	—	9.30 to 10.15 a.m.
Maulvi Ghulam Bari Saif	—	10.15 to 11.00 a.m.
Sahibzada Mirza Mubarak Ahmad	—	11.00 to 11.45 a.m.

The inaugural Address of Hazrat Imam Jamaat Ahmadiyya is expected to begin at 9.30 a.m. and the other two Addresses at 2.15 p.m. on Saturday and Sunday.

The Friday Prayer will be led by Huzur at the Jalsa Gah at 1.30 p.m.

Tahrik-i-Jadid very heartily welcomes all the Guests coming from all over the world. We wish them the most blessed time at the Headqarters of the world-wide Ahmadiyya Jamaat.

SOCIAL STRUCTURE OF ISLAM

Gist of a lecture delivered by Sahibzada Mirza Mubarak Ahmad which has since been published in a book form.

Equal rights of men and women

God says in the Holy Quran

انی لا اضیع عمل عامل منکم من ذکر
او انثی بعضکم من بعض

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Whether it is spiritual advancement or material, men and women have been given the same status. None of them has superiority over the other Moreover, Islam has given a share to the woman in the inheritance ; it has given her freedom of opinion she has got the right to divorce and when divorced she has the right to re-marry, and so forth and so on.

Islam has given basic rights to women whereas we find that no other religion has done so. Even now in some countries which are known as civilised and highly developed, we find that women do not have the right to inherit nor do they have the right to vote. They cannot ask for divorce nor can they remarry. In short, the status of honour and respect that Islam has granted to the women is unheard of in any other social structure.

We find that the women were treated with respect and regard in the very life of the Holy Prophet, sallallaho alaihi wa sallam Hazrat Umar is reported to have said : "While in Mecca we did not regard women to be anything but in Madina they are comparatively better off, although not as much as they really deserve.

Sahibzada Mirza Mubarak Ahmad

Just as the Holy Prophet, sallallaho alaihi wa sallam, established the rights of women through his instructions and teachings, so also did he make them strong through practical example. Since his company was always over crowded with men eager to listen to him and to ask about various religious aspects of life, the women who were thus deprived of listening to his words, went to him and requested him to fix a time for them when they may able to approach him. The Holy Prophet, sallallaho alaihi wa sallam, then, fixed a day for them.

One of those who, in the early days of Islam, migrated to Abyssinia was Hazrat Asma bint Amis, When Khayber was conquered and those

who had migrated to Abyssinia came to Medina, she was also one of them. One day she went to see Hazrat Hafsa, may God be pleased with her; Hazrat Umar was also present. He asked Hafsa who she was. When he was told, Hazrat Umar said, Is she the one who went to Ayssinia ; the one who went to the sea She confirmed it. Then Hazrat Umar said: We migrated before you did and for that reason we have a greater right over the Holy Prophet, sallallaho alaihi wa sallam, than you have. Hazrat Asma replied. 'Not at all. You were living with the Holy Prophet sallallaho alaihi wa sallam and he used to feed the hungry. Whereas we were away from our homes and were living with Negroes. People teased us and we ran the risk of our lives all the time.

While this talk was going on, the Holy Prophet entered the house. Hazrat Asma said, "O Messenger of Allah, this is what Umar says. The Holy Prophet asked her what her own reply was and when he was told what Asma had said, he remarked that Umar did not have any right over me more than she had ? Umar and his fellow beings have migrated only once, while you have migrated twice.

An incident from the life of the Founder of the Ahmadiyya Movement is reproduced below :

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Hazrat Maulana Abdul Karim says that 'women from villages come to take medicine and in their own rustic tongue call on him to open the door. Huzur gets up to open the door as if this is an instruction from his noble master. He talks to them in a pleasant, gentle manner and gives them the required medicines. In our country even the educated people do not value time very much ; the uncultured waste time more than others. A woman starts talking irrelevantly and complains about her house-hold affairs making mention of her mother in law and the sister of her husband And she takes no less than an hour to relate her story. Very clam and dignified, he listens to her. He does not tell her to leave. Then she herself feels that it has been too much and therefore she should get up and go, Once it so happened that quite a good number of village women came with their children. At the same time some maidservants entered the room with jugs of sweetened water. He was to write a very important article on religion and it was to be written urgently. I also happened to go there and what do I see. I saw him standing 'attention" as it were, as if a European Officer was alert on his duty. He had five to six boxes before him which he had opened and was busy in giving medicines to all of them. He continued doing so for almost three hours—thus it is that the working of the "hospital" was carried on. When he had finished with them, I said : 'It is very trouble some job and it wastes a lot of time". But imagine, how pleasantly and with great contentment he answered me : This also is a religious work. These people are poor and there is no hospital here. I keep a stock of Aleopathic and Unani medicines for them and they prove to be very useful. It is something that is rewarded by God. A believer must never be slack and negligent in this kind of things."

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Equality in the collective life of the Muslims

Islam does not favour class distinction. The Holy Prophet sallallaho alaihi wa sallam has forbidden to invite only the rich people or people in high position, to lunch or dinner (or other functions of this kind) and that the poor should be over looked. He has al o forbidden that the poor should be asked to vacate their seats for people of high positions, on the occasions of Gatherings. The Islamic mosques are a very good example of Islamic equality; this example shines so b ghtly that nothing can be compared with it. The one who comes first should sit in the first row and the one coming after that, should sit behind. While praying, th poor and the rich should stand shoulder to shoulder. In short the mosque is good to uproot all the bigness and ideas of being big. Everybody finds himself being lit up by the rays of "Allah the Greatest" "There is none overpowring except God" Being in the mosque burns away all the concepts of pride.

An instance or two, from the Holy Prophet, sallallaho alaihi wa sallam, in connection with the equality in the collective life of the people, are given below :

On e, while going to the battlefield, some of the companions of the Holy Prophet wanted to slaughter their camels for food—for they f lt that the supply of food was inadequate—The Holy Prophet, sallallaho alaihi wa sallam, instructed all his companions to pool up their food supplies. This was done. The Holy Prophet then, distributed the food among them equally. On another occasion, when the Holy Prophet was accompanied, by some of his companions, on a journey, they stopped to cook the food. All of them divided the work among themselves. The Holy Prophet said that he would bring the wood for the fire The companions requested him n t to do so ; they would do it instead. The Holy Prophet said: It is true (you can do it) But I do not like to occupy a position of distinction among you God does not like the person who poses to be distinct among his fellows.

Hazrat Anas says that once the Holy Prophet went to his residence and asked for water to drink. I offered him milk of goat. The seating position of those present was that Hazrat Abu B kr was on the left, Hazrat Umar in front and a Beduine on the right and side. When the Holy Prophet had taken milk (as much as he wanted to) Hazrat Umar asked Hazrat Abu Bakr that the remaining should be given to him but the Holy Prophet gave it to the Beduine and remarked that one on the right hand had the right of preference

There is another similar incident recorded in the history and it is mentioned here to show that the love and affection of the Holy Prophet was so attractive and charming that the children also used to be impressed by it and would start loving him.

The incident under reference is as follows : There was a gathering of the Companions of the Holy Prophet and Abdulla bin Abbas who was a child of tender age was also there. Abdulla bin Abbas was on the right hand side of the Holy Prophet. Somebody brought milk. The Holy Prophet took some and asked Abdulla bin Abbas to permit him to give it to the Companions who were there. Abdulla bin Abbas said that for so precious a present he could not make the sacrifice (he was on the hand side and therefore he had a preferential right to take it). The Holy Prophet gave it to him.

It should be noted that Abdulla did not ask for it simply because he wanted to take milk. It was his intense love for the Holy Prophet—the kind of love everybody—young and old—had for the Holy Prophet, sallallaho alaihi wa sallam. The cup which had been touched by the blessed lips of the Holy Prophet, could not be left for anyone else.

If we look into the life of the Founder of the Ahmadiyya Movement we find out that he had dyed himself in the dye of his Master, the Holy Prophet, sallallaho alaihi wa sallam. He was a perfect example of the Islamic equality. In no way—whether he was sitting or standing or talking to others—one could observe that he felt any sort of superiority over others.

A biographer of his—Dr. Basharat Ahmad — says in his book "Mujaddid Azam" : (gist of what he says) when the first wife of Nawab Mohammad Ali Khan died, he (the Founder of the Ahmadiyya Movement) also accompanied the funeral. There in the Graveyard he was sitting in a secluded place—and he was on the ground. The writer spread a sheet of cloth and asked him to come and sit there, which he did. When the people saw him sitting there they flocked towards him; whoever came he told him to come, and sit by his side. In order to give him chance to sit on the cloth that was spread there, he would get back a little. All those who came, sat like that till all of them were on the covered place while he himself (the Founder of the Ahmadiyya Movement) was on the ground.

Hazrat Maulvi Abdul Karim narrates that there was no specified place for Huzur in the Masjid Mubarak. No stranger could, therefore, recognise him just by the arrangement of seating. He would come and sit in the right corner and would sit as if folded up as someone is engrossed in his deep thoughts (swimming in the river of his thoughts)." Often a stranger who is very eager to meet him rushes in and comes straight to me ; on realizing that he was mistaken—or somebody might point out to him—he goes to him (Huzur) "

Grandeur, dignity and frankness were always to be met with in his presence. Every follower of his thought that he was the most beloved and therefore he would say anything he liked without any hesitation. Some would narrate their stories for hours on end, though what they say might be irrelevant and meaningless ; Huzur would continue listening to them most attentively He is reported to have said : This is not my way of life that I should sit down here like a dreadful person whom the people should fear as they fear a beast ; I, also, very much dislike to become an idol. In fact I have been sent to break the idols, not to become an idol myself that they may worship me God knows that I do not give any preference to myself over others. I believe that the greatest idol-worshipper and unclean is the person who shows pride and does not worships any God ; he worships himself.

Below are reproduced some of Huzur's writings :

"I do not like that the members of my Jamaat should think of one another as small or big or they should belittle some people and display pride. Only God knows who is big or small. This belittling others is a sort of humiliating others; it may germinate like a seed and cause the ruin of the person involved. There are some people who are very respectful when they meet the big guns. But really big is he who is humble and listens to the humble man patiently and consoles him and honours his words ;

(*Continued on page 30*)

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MARRIAGE IN ISLAM

The Ahmadiyya Jamaat plays a very great role in bringing the people back to the noble religion of God. In some parts of the world where the proper form of Nikah is not well known and marriages are arranged according to the local custom, the members of the Jamaat invite friends from all walks of life on the occasion of a Nikah and distribute a hand-out with the proceedings so that all the present can well understand what Nikah is and how it is performed. Just to show the specimen, we reproduce one handout. It is advisable that whenever a large number of friends has to attend this kind of ceremony, a hand-out should be issued to impress upon the people the beauty of the noble religion of God.

WEDDING OF SAIDA AJILE MORENIKE AND ABDUL FATAI BIOLA MABADEJE

At the Glover Memorial Hall, Lagos, on 22.12.63.

1. The invitees to take their seats before 11.00; the Bride and the Bridegroom at the dias,

2. The Khutba

Maulvi Naseem Saifi will deliver the Khutba of the Nikah (marriage). He will recite some verses of the Holy Quran in addition to a portion of the Arabic sermon for Friday Prayers.

The translation of the Arabic recited is as follows:

"All praise is due to Allah! we laud Him, we beseech help from Him and seek His protection; we confide in Him; we trust in Him alone; and we seek protection from the evils and vices of our soul and from the results of our deeds. Whomsoever He guideth to right path none can misguide him; and whomsoever He declares misled none can guide him unto the right path: and we bear witness that none is worshipable but Allah, He is alone and has no partner and we bear witness, Mohammad is His Servant and Apostle.

O ye people! fear your Lord, Who created you from a single soul and created thereform its mate, and from them twain spread many men and women; and fear Allah, in whose name you appeal to one another and fear Him particularly respecting ties of relationship. Verily, Allah watches over you.

O ye who believe! fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission. O ye who believe! fear Allah, and say the right word. He will bless your works for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success".

3. (a) This is the sermon which the Muslim world has always used on all marriage occasions. The verses are revelant to the occasion and draw our attention to a number of things which go to make married life happier and prosperous.

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(b) In order to run a home successfully it is of vital importance that man and wife should respect the feelings of each other and they would certainly do so if they realised that the two of them were equal and alike.

(c) In everything that we do we should fear God. Fear of God really means that we should know that God only likes good things and we should therefore never do anything that is bad.

(d) Happy relations are, to a very large extent, based on straight forwardness. If a man and wife are straightforward and say the right thing at the right time, there would never arise any misunderstandings or if they arise at all they would be removed quite easily.

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4. The Holy Prophet of Islam has said that marriage must be a simple affair—It is because Islam hates celibacy and wishes all people to marry.

5. The Holy Prophet has also said that some marry wealth, some beauty and some piety, piety is the best.

6. In order to see the homes being run most smoothly, the Holy Prophet says that best among you is he who is best to his wife and he also says that his dealings with his wives are most exemplary.

7. The marriage will be announced—The father of the Bride will be asked if he agrees to give his daughter to the Bridegroom the dowary being... The Bridegroom will be asked if he agrees to marry the Bride—dowary being.....

8. The congregation will be led in silent prayer for a happy and prosperous union.

(*Continued from page 13*)

should not lag behind others ; they should try to be ahead of all other children of the world.

Huzur remarked that the world was changing with great speed. The people are crazy for the worldly gains. When these people will come to you, Huzur said, you should not be unprepared for them. We need thousands of M.Sc., M.A , Ph D. and the students who should secure first, second, third, fourth, and fifth position in the Boards and the Universities.

Huzur also assured the children of the Jamaat that none would be allowed to remain behind simply because he has'nt got the means to move forward. He asked them to make a pledge that they would not lag behind others "You should carry on your studies from the infant class I upto the Ph. D courses," Huzur said.

(*Continued from page 28*)

he does not taunt the other person to pinch him. Do not take your brothers as lowly people. You are drinking from the same Fountain ; who knows who is destined to drink more than others. Nobody can be respectable and honourable through the worldly principles. Big in the sight of God is he who is more God-fearing...

You see there are different castes; they do not indicate anyone s nobility. God has made these castes for the sake of recognition. Now-a-days, it is difficult to know the lineage farther than four to five generations. It does not behove a Mutaqi to indulge in the castes and give them any credance ; God has decided that the castes mean nothing to Him ; it is the Taqwa (fear of God) that is the real criterion of the honour and grandeur.

The Late Maulana Abul Ata

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Let waves rise
To the unprecedented height
That it might
Surprise the folks on the shore
Who always adore
The ups and downs of the
rippling mood
Which uncannily intrude
Into the calm and quiet zones
Of the rhythms and tunes
and tones
I know
Whenever we throw
A pebble into the lake
It must shake
Its heart and soul
And play a role
Of a disturbing chain
That might contain
A lasting grief
That in the longevity of eternity
Might look brief
I could see that grandeur
and grace
Have scratched their own face
By scribbling the name of
death
On the continuity of breath
That was so dear to us all
That now when we recall
That life and its span
Which ran
With a speed
That we think, it did exceed
Its own vigour and striving
mood
Shall we brood
Over the fateful event of this
kind
And torture our heart and
mind
We know the words that he
spoke
His mighty pen and its every
stroke
His loving and loveable care
That was always there
Have a graceful niche in the
annals of time
Where the ringing bells will
always chime
He will always be among
The people whose praises are
sung
His flesh and bones have gone
From our physical eyes

He has been withdrawn
But who can deny
That as the time passes by
His name will live and shine
For, he stands in that line
Where the rays of the dazzling
light
Make things bright—super
bright
'Tis a void he has left behind
For me there is none of his
kind
I'll miss
His nobility coupled with
affectionate bliss
He was great and a multi-
tude of people knew
His love was also shared by
not only a few
But let me say
In my own way
And my witnesses are my
heart and soul
That the role
That he played
And the struggle he made
Was a manifestation of God
the Great
Whose servants work and
wait
And when they hear His
call, they go
Though the people around
do not know

O my Lord and God, I pray
That now that he is up and
far away
Let your Bounty and Bliss
and Grace
Shine and evermore shine on
his face
Keep him near and by your
side
And let this be his friends'
pride.

NASEEM SAIFI

OBITUARY

It is announced with great regret that Hafiz Bashir ud-Din Obaidullah a veteran Missionary of the Movement passed away on the 7th of November, 1980. He was sixty.

Hafiz Sahib was the son of Hafiz Obaidullah, a Missionary of the Movement, and was born in Mauritius where his father was serving the Mission in those days.

Hafiz Sahib had served the Jamaat in Kenya, Mauritius, Sierra-Leone, Gambia and some other countries as well. With his gentle ways of life, he was very much liked by the members of the Jamaat in the areas which he had the privilege to serve. The staff of the Tahrik-i-Jadid is greatly grieved and shares the sorrow of the family of the deceased, equally.

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Inna lillahi wa inna ilaihi rajioon.

(Verily, we are for Allah and to Him we have to return)